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Dear Ansar brothers,

The institution of Khilafat-e-Ahmadiyya stands as a divine blessing, infusing the Jama'at with unwavering strength, unity, and guidance. Under the divine leadership of the Khalifatul Masih[aa], this second manifestation of Prophethood has brought all the promised blessings to the Jama'at, shaping its identity and propelling it towards progress and spiritual enlightenment. In this edition of Nahnu Ansarullah, we delve into the profound impact of Khilafat on the Jama'at and the countless blessings it bestows upon us.

Khilafat is a living manifestation of divine guidance, ensuring that the Jama'at remains firmly grounded in the teachings of Islam Ahmadiyyat. The Khalifa, as the spiritual successor of the Promised Messiah[as], offers invaluable insights, delivering sermons, writings, and personal guidance that nourish our souls. Through his divine wisdom, our beloved Huzoor[aa] strengthens the faith of the community, instills love for Allah, and fosters a deep connection with the Holy Prophet Muhammad[sa].

One of the greatest blessings of Khilafat is its power to unite the Jama'at as a cohesive and harmonious community. The Khalifa serves as a unifying force, transcending geographical boundaries and cultural differences. Under the banner of Khilafat, members of the Jama'at stand shoulder to shoulder, bound by a common purpose, and driven by a shared commitment to serving humanity. This unity empowers the community to face challenges, overcome obstacles, and contribute positively to society at large.

Khilafat ensures the continuity of the Jama'at's mission and vision. As each Khalifa succeeds the previous one, the torch of the divine leadership is passed on, maintaining a seamless chain of spiritual guidance. This continuity fuels progress and development, allowing the Jama'at to progress in spirituality, expand its humanitarian efforts, establish educational institutions, promote interfaith dialogue, and propagate the true teachings of Islam Ahmadiyyat.

Let us be thankful to God for the blessings of Khilafat, recognize it as a divine gift that illuminates our path and empowers us to make a positive impact in the world.

Safi Rajput
Editor

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CONTENTS

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ
الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ
اَمْنًا ۭ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ۭ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ۝٥٦

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(Al-Qur'an; Chapter An-Nur; Verse 56)

HADITH

حُذَيْفَةَ بن اليَمَان رَضِيَ اللهُ عَنْهُ يَقُوْلُ كَانَ أَصْحَابُ رَسُوْلُ اللهِ صَلَى اللهُ عَلَيْهِ وَسَلَّمَ
يَسْأَلُوْنَهُ عَنِ الْخَيْرِ وَأَسْأَلُهُ عَنِ الشَّرِّ فَقُلْتُ يَا رَسُوْلَ اللهِ هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ كَمَا كَانَ قَبْلَهُ
شَرٌّ قَالَ نَعَمْ قُلْتُ فَمَا الْعِصْمَةُ مِنْهُ قَالَ

فَإِنْ رَأَيْتَ يَوْمَئِذٍ خَلِيْفَةَ اللهِ فِي الْأَرْضِ فَالْزَمْهُ وَإِنْ نُهِكَ جِسْمُكَ وَأُخِذَ مَالُكَ۔ فَإِنْ لَمْ تَرَهُ
فَاهْرُبْ فِي الْأَرْضِ وَلَوْ أَنْ تَمُوْتَ وَأَنْتَ عَاضٌّ بِجِذْلِ شَجَرَةٍ۔

(مسند احمد بن حنبل، باقی مسند الانصار، حدیث حذیفة بن الیمان عن النبی صلی اللہ علیہ وسلم ۲۲۹۱۶)

Hazrat Huzaifah bin Yaman[ra] narrated that his companions used to ask the Holy Prophet Muhammad[sa] about good things, while I used to ask him about evil things. Once I asked, "O Messenger of Allah, will there be any evil after this good?" He replied, "Yes." Then I asked, "How can I be saved from it?" The Holy Prophet[sa] said,

"If you see the Caliph of Allah on Earth then firmly stick to him even if your flesh is scratched from your body and your wealth is looted. And if you do not see any Caliph of Allah on earth, then flee to the wilderness, even if you have to gnaw the roots of trees until death overtakes you."

(Musnad Ahmad; Hadith# 22916)

SO SAID THE PROMISED MESSIAH[AS]

"So dear friends! Since it is the Sunnatullah (the way of Allah), from time immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established Sunnah. So do not grieve over what I have said to you; and nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send this second Manifestation for you which shall always remain with you as it is promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God says: 'I shall make this Community who are your followers, prevail over all others till the Day of Judgement.' Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and He is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world, and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as Manifestation of His Power and I am the embodiment of God's Power. And after I am gone there will be some other persons who will be the Manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you should all together keep yourselves busy praying."

(Risala Al-Wasiyyat, Ruhani Khazain Vol. 20, pp. 305-306)

The Path of Guidance
Hazrat Mirza Masroor Ahmad[aa]

Believers of the Masih-e-Muhammadi [The Messiah of Muhammad[sa]]! Dear ones of the Promised Messiah[as] and the flourishing branches of the tree of his being! Rise up! Be ready to make any sacrifice required for the further strengthening of Khilafat-e-Ahmadiyya so that, by holding fast to the rope of Allah, you may spread, to the ends of the world, the message of the Holy Prophet[sa] the Master and Muta' (the obeyed one) of the Promised Messiah[as] with which Allah sent the Messiah of Muhammad[sa]. Also convey the message to each and every person in the world that his or her survival depends on establishing a true relationship with the One and Only God and that the peace of the world depends on joining the Community of the Mahdi and the Messiah[as] because today he alone is the standard-bearer of the true Islamic teachings regarding peace and security, the example of which is not found on the surface of the earth. To fulfil the mission of the Messiah of Muhammad[sa] and to be united in faith in the Unity of God, can only be achieved today by remaining attached to Khilafat Ahmadiyya. It is this by which men of God will bring about a spiritual revolution in the world.

May Allah enable each Ahmadi to convey with firm faith this beautiful Truth to every individual in the world.

(Excerpt from the formal message addressed to the worldwide membership of the Ahmadiyya Movement in Islam by Hazrat Mirza Masroor Ahmad[aa], Khalifatul Masih V, on the Centenary of Khilafat in Ahmadiyya, 27th May 2008)

KHALIFA: DIVINE APPOINTMENT OR HUMAN SELECTION?

Ansar Raza – Missionary, Ahmadiyya Muslim Jama'at Canada

MEANING OF THE WORD 'KHALIFA'

Before we discuss if the Khalifa is appointed by God or not, we need to understand the meaning of the word "Khalifa". Khalifa is an Arabic word which means 'successor', a person who comes after the founder of a mission to further his mission, or to work on his behalf. Anyone who then follows as a Khalifa is a direct successor to the founder of the mission, not to the successor that preceded him.

KHILAFAT—REVIVAL OF ISLAM NOT OF THE LOST MUSLIM EMPIRE

Non-Ahmadis believe that any Muslim ruler can be called a Khalifa, even if the form and style of their government is totally against Islam. The Holy Prophet[sa] prophesied that there shall be Khilafat on the precepts of prophethood as long as Allah wills, which shall be later replaced by a brutal kingship. Yet, non-Ahmadis call Umayyad, Abbasid and Ottoman kings as khulafa. In this modern time, many Muslim organizations including some terrorists, like ISIS, al-Qaida, and Taliban etc., are trying to revive the lost Muslim empire in the name of Khilafat. Some religious organizations in Pakistan like Tanzeem-e-Islami founded by (late) Dr. Israr Ahmad and others are also proponents of this idea. Their sole purpose is to occupy lands and wage their hegemony in the name of Islam. They are exploiting the name of Islam only for their obvious worldly interests.

AHMADIYYA KHILAFAT—KINGDOM OF GOD

Ahmadiyya Muslim Jama'at, on the other hand is the standard-bearer of that Khilafat which is promoting the true message of Islam, which is nothing but peace, as revived in this age by the Messiah, Hazrat Mirza Ghulam Ahmad[as] who said:

مجھ کو کیا ملکوں سے میرا ملک ہے سب سے جدا
مجھ کو کیا تاجوں سے میرا تاج ہے رضوان یار

I have nothing to do with countries as my country is distinct from all others

I don't care about crowns as my crown is the pleasure of my friend.

TYPES OF KHULAFA

The Holy Qur'an has mentioned three kinds of Khulafa.

1. PROPHETS ARE SUCCESSORS OF ALLAH

Prophets are called Khulafa of God because they work on His behalf and further His mission.

وَ اِذۡ قَالَ رَبُّکَ لِلۡمَلٰٓئِکَۃِ اِنِّیۡ جَاعِلٌ فِی الۡاَرۡضِ خَلِیۡفَۃً ؕ

And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' *(Al-Qur'an; Chapter 02:31)*

یٰدَاوٗدُ اِنَّا جَعَلۡنٰکَ خَلِیۡفَۃً فِی الۡاَرۡضِ

'O David, We have made thee a vicegerent in the earth; *(Al-Qur'an; Chapter 38:27)*

2. PROPHETS ARE SUCCESSORS OF PROPHETS

Some prophets were Khulafa of prophets before them.

وَ قَالَ مُوۡسٰی لِاَخِیۡہِ ہٰرُوۡنَ اخۡلُفۡنِیۡ فِیۡ قَوۡمِیۡ

And Moses said to his brother, Aaron, 'Act for me among my people in my absence... *(Al-Qur'an; Chapter 07:143)*

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ
اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا

Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews,... *(Al-Qur'an; Chapter 05:45)*

The Holy Prophet[sa] says:

كَانَتْ بَنُو اِسْرَائِيلَ تَسُوسُهُمُ الْاَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ
وَ اِنَّهُ لَا نَبِيَّ بَعْدِىْ وَ سَيَكُوْنُ خُلَفَاءُ فَيَكْثُرُوْنَ

"The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." *(Bukhari – Book of Prophets – Chapter about Children of Israel)*

3. NATIONS ARE SUCCESSORS OF NATIONS

وَاذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ

And remember the time when He made you inheritors of His favors after the people of Noah *(Al-Qur'an; Chapter 07:70)*

وَاذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ

And remember the time when He made you inheritors of His favors after 'Ad.... *(Al-Qur'an; Chapter 07:75)*

قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِى الْاَرْضِ

He said, 'Your Lord is about to destroy your enemy and make you rulers in the land,... *(Al-Qur'an; Chapter 07:130)*

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِى الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ

Then, We made you their successors in the earth after them, that We might see how you would act. *(Al-Qur'an; Chapter 10:15)*

DIFFERENCE BETWEEN PROPHETHOOD AND KHILAFAT

We know, as a part of our belief, that prophets are appointed and raised by God. No man or group of men can gather and elect a prophet. But, at the same time, we believe that a Khalifa is also appointed by God, but is nominated or elected by men. So, the question arises that what is the difference between a prophet and a Khalifa. The Holy Qur'an tells us that prophethood is a favor, mercy, blessing, and grace of Allah bestowed upon mankind without them asking for it, whereas Khilafat is a reward from Allah for having faith and doing good deeds.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ لَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَ اللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ

They who disbelieve from among the People of the Book, or from among those who associate gods with Allah, desire not that any good should be sent down to you from your Lord; but Allah chooses for His mercy whomsoever He pleases; and Allah is of exceeding bounty. *(Al-Qur'an; Chapter 02:106)*

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ
يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۚ وَ اِنْ
كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ

Verily, Allah has conferred a favor on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error. *(Al-Qur'an; Chap 03:165)*

قَالَتۡ لَهُمۡ رُسُلُهُمۡ اِنۡ نَّحۡنُ اِلَّا بَشَرٌ مِّثۡلُكُمۡ وَ لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنۡ يَّشَآءُ مِنۡ عِبَادِهٖ ؕ وَ مَا كَانَ لَنَاۤ اَنۡ نَّاۡتِيَكُمۡ بِسُلۡطٰنٍ اِلَّا بِاِذۡنِ اللّٰهِ ؕ وَ عَلَى اللّٰهِ فَلۡيَتَوَكَّلِ الۡمُؤۡمِنُوۡنَ

Their Messengers said to them, 'We are indeed only men like yourselves, but Allah bestows His favor on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allah. And in Allah alone should the believers put their trust. *(Al-Qur'an; Chapter 14:12)*

وَ اِذۡ قَالَ مُوۡسٰى لِقَوۡمِهٖ يٰقَوۡمِ اذۡكُرُوۡا نِعۡمَةَ اللّٰهِ عَلَيۡكُمۡ اِذۡ جَعَلَ فِيۡكُمۡ اَنۡۢبِيَآءَ وَ جَعَلَكُمۡ مُّلُوۡكًا ٭ۖ وَّ اٰتٰىكُمۡ مَّا لَمۡ يُؤۡتِ اَحَدًا مِّنَ الۡعٰلَمِيۡنَ

And remember when Moses said to his people, 'O my people, call to mind Allah's favor upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples. *(Al-Qur'an; Chapter 05:21)*

وَ قَالُوۡا لَوۡ لَا نُزِّلَ هٰذَا الۡقُرۡاٰنُ عَلٰى رَجُلٍ مِّنَ الۡقَرۡيَتَيۡنِ عَظِيۡمٍ ۝ اَهُمۡ يَقۡسِمُوۡنَ رَحۡمَتَ رَبِّكَ ؕ نَحۡنُ قَسَمۡنَا بَيۡنَهُمۡ مَّعِيۡشَتَهُمۡ فِي الۡحَيٰوةِ الدُّنۡيَا وَ رَفَعۡنَا بَعۡضَهُمۡ فَوۡقَ بَعۡضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعۡضُهُمۡ بَعۡضًا سُخۡرِيًّا ؕ وَ رَحۡمَتُ رَبِّكَ خَيۡرٌ مِّمَّا يَجۡمَعُوۡنَ

And they say, 'Why has not this Qur'an been sent to some great man of the two towns? 'Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass. *(Al-Qur'an; Chapter 42:32-33)*

KHILAFAT IS A REWARD OF FAITH & RIGHTEOUSNESS

وَعَدَ اللّٰهُ الَّذِيۡنَ اٰمَنُوۡا مِنۡكُمۡ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي الۡاَرۡضِ كَمَا اسۡتَخۡلَفَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ ۪ وَ لَيُمَكِّنَنَّ لَهُمۡ دِيۡنَهُمُ الَّذِي ارۡتَضٰى لَهُمۡ وَ لَيُبَدِّلَنَّهُمۡ مِّنۡۢ بَعۡدِ خَوۡفِهِمۡ اَمۡنًا ؕ يَعۡبُدُوۡنَنِيۡ لَا يُشۡرِكُوۡنَ بِيۡ شَيۡـًٔا ؕ وَ مَنۡ كَفَرَ بَعۡدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الۡفٰسِقُوۡنَ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. *(Al-Qur'an; Chapter 24:56)*

According to Qur'an, this Khilafat is bestowed by God, as a reward, on those who believe and do good deeds. It cannot be established without these two prerequisites. Though emerges as the result of human efforts, as a child is born after male and female interaction and crops grow after seeds are sown by farmers, it is purely the divine will and support which makes it happen.

KHULAFA ARE INHERITORS OF PROPHETS

وَالَّذِيۡۤ اَوۡحَيۡنَاۤ اِلَيۡكَ مِنَ الۡكِتٰبِ هُوَ الۡحَقُّ مُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡهِ ؕ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِيۡرٌۢ بَصِيۡرٌ ۝ ثُمَّ اَوۡرَثۡنَا الۡكِتٰبَ الَّذِيۡنَ اصۡطَفَيۡنَا مِنۡ عِبَادِنَا ۚ فَمِنۡهُمۡ ظَالِمٌ لِّنَفۡسِهٖ ۚ وَمِنۡهُمۡ مُّقۡتَصِدٌ ۚ وَمِنۡهُمۡ سَابِقٌۢ بِالۡخَيۡرٰتِ بِاِذۡنِ اللّٰهِ ؕ ذٰلِكَ هُوَ الۡفَضۡلُ الۡكَبِيۡرُ

And the Book which We have revealed to thee is the truth itself, fulfilling that which is before it. Surely, Allah is All-Aware, All-Seeing with respect to His servants. Then We gave the Book for an inheritance to those of Our servants whom We chose. And of them are some who are breaking down their own selves by suppressing their

desires, and of them are some who keep to the right course, and of them are some who excel others in acts of goodness by Allah's leave. And that indeed is the great distinction. *(Al-Qur'an; Chapter 35:32-33)*

ACTS OF MEN OR GOD?

There are some actions, like the carnal act between a man and a woman and harvesting, done by man but God considers these actions as His own. The results of these actions are produced by God but are manifested only at man's hands.

اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ۝ ءَاَنْتُمْ تَخْلُقُوْنَهٗۤ اَمْ نَحْنُ الْخٰلِقُوْنَ ۝
اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ۝ ءَاَنْتُمْ تَزْرَعُوْنَهٗۤ اَمْ نَحْنُ الزّٰرِعُوْنَ

What think ye of the sperm-drop that you emit? Is it you who have created it or are We the Creator? Do you see what you sow? Is it you who grow it or are We the Grower? *(Al-Qur'an; Chapter 56:60-61; 64-65)*

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖۤ ۝ۙ اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۝ۙ ثُمَّ شَقَقْنَا
الْاَرْضَ شَقًّا ۝ۙ فَاَنْۢبَتْنَا فِيْهَا حَبًّا ۝ۙ وَّعِنَبًا وَّقَضْبًا ۝ۙ وَّزَيْتُوْنًا
وَّنَخْلًا ۝ۙ وَّحَدَآئِقَ غُلْبًا ۝ۙ وَّفَاكِهَةً وَّاَبًّا ۝ۙ مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ

Now let man look at his food: How We pour down water in abundance, Then We cleave the earth — a proper cleaving —Then We cause to grow therein grain, And grapes and vegetables, And the olive and the date-palm. And walled gardens thickly planted, And fruits and herbage, Provision for you and your cattle. *(Al-Qur'an; Chapter 80:25-33)*

Likewise, the reward of Khilafat is bestowed upon those who believe and do good deeds. This is supported by the following hadith in which the Holy Prophet[sa] prophesied that the cloak or mantle of Khilafat shall be awarded to Hazrat Uthman[ra] who was apparently elected by a six members committee.

يَا عُثْمَانُ، إِنَّهُ لَعَلَّ اللهَ يُقَمِّصُكَ قَمِيصًا، فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ
فَلَا تَخْلَعْهُ لَهُمْ۔

O' Uthmān! Allāh shall wear you a shirt. If people want you to take off that shirt, never take it off. (Tirmidhi & Ibn-e-Majja)."

KHILAFAT ON THE PATTERN OF PROPHETHOOD IN LATTER-DAYS

The Holy Prophet[sa] prophesied that there shall be a rightly guided Khilafat after him and it shall remain as long as God wills and then it shall be raised. After that there shall be different stages of brutal and tyrannical rule, which he did not call Khilafat but kingship, and it shall remain as long as God wills. In the end, he prophesied, that Khilafat on the pattern of prophethood shall be established. The history of Islam proved that his prophecy was fulfilled completely, as stated. Rightly guided Khilafat ended after 30 years of his demise, after which tyrants and usurpers grabbed power one after the other. To legitimize their rules, they adopted the title of "Khalifa" as if they were rightful successors of the Prophet Muhammad[sa] and furthering his mission, which, in fact, they were not.

On the other hand, history is a witness that Khilafat-e-Ahmadiyya is established under the divine manifestation on precept of Prophethood as promised in the Holy Qur'an. Hazrat Khalifatul Masih II[ra] once stated, "Whenever the time comes for the selection of Khalifa, and whoever is chosen as the Khalifa according to the prescribed procedure, I give him glad tidings from now on that if he is chosen under this law, then Allah Almighty will be with him, and whoever stands against him, whether big or small, will be humiliated and destroyed, because such a Khalifa will only stand to fulfill the guidance of the Promised Messiah[as] and Muhammad, the Messenger of Allah, to ensure the continuity of the Islamic Khilafat (i.e. on the precept of Prophethood). *(Khilafat Haqqa Islamia; p 17)*

We have witnessed with our own eyes the truthfulness of this announcement of Hazrat Khalifatul Masih II[ra] that Allah Almighty has uplifted this Khilafat that is established on footsteps of prophethood, we have seen whosoever has tried to weaken or finish it, has itself been weakened and finished, whether that was an individual or a government. This is undeniable proof of the divine Khilafat and Allah the Almighty's testimony is in support of the fact that Khilafa is appointed by Him.

KHILAFAT – SYSTEM OF COLLECTIVE UNITY AND OBEDIENCE

Safi Rajput, Editor

"Khilafat is a great blessing from Allah, the Almighty, which aims to unite the nation and preserve it from division. It is a string in which the community is like pearls. If pearls are scattered, neither are they safe nor do they appear beautiful. Only in a necklace, where pearls are gathered, do they appear beautiful and remain safe. Without the power of God, religion cannot progress. Therefore, maintain a complete sincerity, love, loyalty, and respect towards this power. Build the magnetism of obedience to Khilafat and increase the magnetism of love to such an extent that compared to this love, all other relationships seem insignificant.

All blessings are in connection with the Khalifa of the time, and he is your shield against all kinds of trials and tribulations. Thus, Hazrat Khalifatul Masih II, Al-Musleh Al-Maud[ra] said: 'Just as a branch can bear fruit only if it remains attached to the tree, a severed branch cannot produce fruit. Similarly, a person can perform beneficial work for the community only if they remain connected to the Imam. If someone does not associate themselves with the Imam, even if they possess knowledge of the world, they will not be able to achieve as much as a goat's hoof.'

So if you want to progress and make a significant impact in the world, then my advice to you is to associate yourself with Khilafat. Hold on to this strong rope of Allah firmly. All our advancements are hidden within our connection to Khilafat."

Hazrat Mirza Masroor Ahmad[aa], Khalifatul Masih V, Special message May 11, 2003.

Obedience is a broad term, and Allah the Almighty has highlighted it in various ways in nearly a hundred verses of the Holy Qur'an. The mention of its blessings includes giving glad tidings to those who obey, while a stern warning is issued to those who remove the yoke of obedience from their necks.

Obedience, in fact, is the core of the system of collective unity, and Khilafat is the epitome of it. We can understand this with the example where Allah the Almighty has likened obedience of bees to the queen bee under a system. As a result of their obedience, a special food called honey is produced, which is described to have healing properties for the mankind. Similarly, by staying within the collective unity, obedience to Khilafat results in a healthy and nourishing spiritual progress, victories, and progress for the community.

Therefore, it is necessary to hold onto the obedience of Khilafat and the system of collective unity in order to witness the spiritual progress, victories and progress of Islam Ahmadiyyat. We must instill this belief in our future generations that all kinds of progress are not only dependent on the obedience of the Messenger and his representative, but also on the obedience and respect for all the successors to the same extent. This will increase the love of Allah Almighty as well.

The divinity of the Khalifa is evident from the fact that when Allah bestows someone with the position of Khilafat, that individual, who was once an ordinary person in the eyes of the world, becomes a luminous being through the grace of Allah, spreading the light of Allah's message throughout the world. Due to the

blessings of this elevated position, the Khalifa receives a special closeness to Allah, is granted His support and victory, and witnesses the miraculous acceptance of prayers.

A quote from Hazrat Khalifatul Masih III[ra], which beautifully expresses the state of his heart, is as follows:

"I am just a human being like you, and Allah has instilled so much love in my heart for each one of you that you cannot even comprehend it. Sometimes, during prostration, I pray for the Jama'at and its members, saying, 'O Allah! Those who wanted me to write a letter but could not due to some laziness, fulfill their desires. And O Allah! Those who didn't write me a letter and didn't even think of writing one for prayer, if they are facing any difficulties or have any needs, alleviate their difficulties and fulfill their needs."

(Al-Fazl Rabwah, December 21, 1966, p 5)

For believers, it is their vital responsibility to attain blessings from Allah, including the light, knowledge, insight, and acceptance of prayers that come through having a personal connection with the Khalifa of the time. Thus, being Ahmadis, we should develop a personal and close relationship of love and devotion with the Khalifa of the time. We should be so devoted to him that every worldly relationship and blessing appears insignificant. We should respond with "Labbaik" to every call of the Khalifa and strive to establish exemplary models of love, faithfulness, and obedience, similar to the companions of the Holy Prophet Muhammad[sa], who demonstrated their utmost love, devotion, faithfulness, and obedience. Only then can we truly be counted among the first followers in the real sense. The true meaning of "We hear and we obey" can only be exhibited when we understand the true meanings of Khilafat.

In a Friday sermon, Hazrat Khalifatul Masih V[aa], stated:

"Every Ahmadi should make an effort to... pray for Khilafat so that the blessings of Khilafat remain established within you forever... Bring about special changes within yourselves. Progress in faith and sincerity more than before... The true adherent of Ahmadiyyat is the one who performs righteous deeds and remains attached to Khilafat."

(Friday Sermon, May 27, 2005)

We have today a divinely appointed, loving and caring Khalifa with us who is restless for our well-being. There is this Khalifatul Masih[aa] to whom we rush with even the smallest concerns, seeking prayers. He is the one who cares about us, feels our pain, and rejoices in our happiness. Above all, we know that this Khalifa is close to Allah Almighty Himself, thus serving as a means of proximity between us and Allah the Almighty.

The love, compassion, and prayers of our beloved Huzoor[aa] are a treasure for us, the ownership and importance of which are beyond measure. Even if we bow our heads throughout our entire lives before Allah to express gratitude for this blessing, we may still not be able to fully thank Him. However, it is essential to express gratitude for this blessing and to continue striving in this regard. One way to do so is by regularly offering prayers for our beloved Huzoor[aa]. In the presence of Allah, with tears in our eyes, we should pray,

O Allah, keep our Imam under Your protection. Just as he feels our pain and prays for us, make us also a helper through our prayers. Make us supporters of the institution of Khilafat and keep us always connected to Khilafat. Ameen.

MUHAMMAD[SA] A PSYCHOLOGICAL ESSAY

Q. M. Aslam (Affiliation: Talimul-Islam College, Rabwah, Pakistan)

This scholarly essay was written by Qazi Muhammad Aslam, MA and was first published in Confinia Psychiatrica, Switzerland in 1968. Qazi Sahib completed his Masters from the prestigious Cambridge University and had close associations with both Government College, Lahore, where he served as Principal, and Talimul-Islam (TI) College, Rabwah, Pakistan, where he taught psychology and philosophy. Amongst his students at TI College was Hazrat Mirza Tahir Ahmad Khalifatul Masih IV[ra], which was a source of pride for Qazi Sahib. He also served briefly as the Amir Jama'at for Lahore. Qazi Sahib represented a wonderful balance between a strong commitment to Ahmadiyyat and a practical worldly outlook. He also instilled a great desire to acquire higher education amongst all his progeny. This excellent psychological paper is reproduced in this magazine to highlight the knowledge, rationality, and research of Ahmadi scholars and as a tribute to Qazi Sahib's contributions. It is hoped that all readers, including the progeny of Qazi Sahib, will be pleased with this publication. Nahnu Ansarullah is thankful to respected Dr. Bashir Ahmad Khan Sahib, vice Principal Jamia Ahmadiyya Canada, who also is a paternal grandson of respected Qazi Muhammad Aslam Sahib, for providing the essay.

Safi Rajput - Editor

Introduction

Religion is best understood when studied through its founders and originators. This is especially true for Islam and its founder, Muhammad[sa]. As Archer (1924) noted, "Islam is the lengthened shadow of one man, Muhammad." To understand Islam, we must turn to Muhammad[sa]. However, to fully grasp his impact, we must examine the different aspects of his life. Was he a man, a mystic, a prophet, or a statesman? Each of these aspects is interesting and important, but Archer focused on Muhammad[sa] the mystic and studied his inner states and unusual experiences to gain insight into his mind and Islam. In contrast, Montgomery Watt (1961) viewed Muhammad[sa] as both prophet and statesman, examining the two aspects in the two halves - Meccan and Medinan - into which Muhammad[sa]'s life naturally divides.

If our concern is to understand Muhammad[sa] in order to understand the religion founded by him or religion universally so called, then I think we should concentrate on his two central roles, those of mystic and prophet. Could the two roles be treated as one? No, because not only in ordinary speech but also in religious history the two roles stand separated. They can be seen as separate in Muhammad[sa] as well. The mystic is the man who experiences moments of illumination, of special awareness, contact, and communion with God. He seeks God and finds Him, prays to Him, hears from Him, and he may keep these experiences to himself, enjoy them, share them with others or not, or even build a limited message on them. But he is not yet a prophet. The prophet is different. The prophet feels compelled and obliged to go further. He must communicate his experiences to others as something important and imperative not only for himself but also for others, for his own generation and for generations to come. He seeks to change others and usually succeeds, that is, in some measure.

The image of a religious founder - and Muhammad[sa] is a typical founder - consists of two distinct parts, mystic and prophet. We must try to understand both.

How shall we proceed? To be sure, the task has been essayed again and again before. The many biographies of Muhammad[sa] and the commentaries on the Qur'an and Islam are witness to this. In what does this volume of writing happen to fail that we can legitimately make another effort in the same field?

The answer is: it fails at least in one important respect. The general run of biographies tends to go into details pertaining to Muhammad[sa]'s person, to particular situations, to what he saw or did to deal with given problems, with the result that our understanding of Muhammad[sa] (and of Islam) does not seem to go far and deep enough. The biographical details prove too localized, circumscribed, cramped, and confined. The understanding which results is not as full as it might be. It is like mistaking the wood for the trees.

In order to go beyond the limitations of typical biographical accounts, we need to expand our descriptions and explanations so that the facts, achievements, and other aspects appear as significant as they truly are. However, we need to be cautious not to overreach the bounds of science and common sense. To achieve this, we must first ensure that Islamic descriptions are as broad as possible, while still remaining consistent with the teachings of the Qur'an and other Islamic sources. Secondly, these descriptions can be as creative as we can make them, but they should never surpass the limits of historical truth and wisdom. Thirdly, while Islamic descriptions may be expanded as much as possible, they should still be within the limits of normal or even paranormal human nature. Any enlargement of descriptions should be done with such safeguards in place, as the study of Muhammad[sa] is not just the study of his life in a narrow sense, but rather the study of a (divine) message and ideology.

Splitting of the Breast

Of the Qur'an passages of mystical content to which biographers and writers of commentaries seem to pay much attention, the two most notable and most generally discussed *(Archer 1924, Chap IV)* are the **splitting of the child Muhammad[sa]'s breast and his well-known night journey or journeys**. Anyone writing on Muhammadsa as mystic and prophet will have to notice both and say firstly, what can their significance be in terms of Muhammads[sa]'s life and message and in terms of religion in general?

If the events are taken literally, we cannot go far with them, for they do not appear to be valid in terms of the normal facts of human nature. They can be treated as legends, and nothing more. But tradition considers them important, and though references to them in the Qur'an are slender and, therefore, can be construed meaningfully in various ways, consensus of scholarly opinion considers them well-reported, and Muhammad[sa] himself seems to have taken them seriously. The night journey or journeys, for instance, seem to have made a great impression on Muhammadsa himself, on his contemporaries, and believers and unbelievers alike.

So what can we do? The splitting of the breast is reported by Muhammad[sa] himself, but as such it should raise no difficult question. It can be disposed of as Muhammad[sa]'s own experience, his day-dream, or imagination, his Kashf, to use the Arabic. But in the report by Muhammad[sa]'s foster brother to his mother, the event is described as witnessed by this foster brother, Muhammad[sa]'s playmate at the time. Could the breast-splitting have been witnessed by others? It seems very unlikely, but some experts in parapsychology, including Professor Gardner Murphy, think that psychic experience could be shared with other persons. Professor Murphy, in

a personal communication to the writer, thinks it possible, pointing to the "true subliminal link" between the experiences of the two persons.

But he would prefer the alternative view-point that the playmate, having had a very vivid account from the child Muhammad[sa] - his peer, playmate, and daily companion - was so impressed by this emotionally significant stimulus that he decided he had witnessed it himself and so he reported it "normally" to his mother. Memory is constructive and subject to distortion of all kinds. Could a distortion involving impersonation as witnessed by a person who is not a witness be possible? Apparently, no experimental evidence is on the point, but still, many psychologists, Professor R.W. Pickford among them, would think such a distortion possible. Authorities on legal evidence would also think so. Could we say, therefore, that Muhammad's breast-splitting is authentic as an experience, not as a physical fact? It could have been a vivid daydream or more than a dream, a vision, in which the experience lies between sleep and waking. As a physical fact, the event is ruled out; there are no physical signs, no incision, no blood, no wasted flesh, etc.

But the question is, is the Qur'an passage (chapter 94 - Al-Inshirah) in which a reference to the event apparently occurs concerned only to narrate the event and do no more? Muhammad[sa]'s life and achievements are too full and significant to be tied down to legendary events, the exact nature of which is itself so uncertain.

Let us, therefore, turn to the passage itself, its possible meanings in Arabic idiom, and then check those meanings against historical fact. The passage is short and can be reproduced in full: *(Note: Verse 1 is counted after Bismillah)*

1. Have We not opened for thee thy bosom?

2. And removed from thee thy burden?

3. which had well-nigh broken thy back?

4. And (have We not) exalted for thee thy name?

5. Verily, therefore, after hardship comes ease;

6. After hardship comes ease.

7. (But) when thou art free, strive hard again (and again).

8. And only to thy Lord, devote.

The crucial phrase - as far as the paranormal event is concerned - "We opened" (also translated enlarged). Something vital and significant did happen to me, my mind, my spirit, and my method of dealing with problems and situations had developed.

The passage from chapter 94 of the Qur'an appears to be more than just a narration of an event. This revelation occurred in the second or third year of the caliphate when Muhammad's position, age, and mission were beginning to be established, and anxiety regarding his appointed role was beginning to loom large. The phrase "Have We not opened for thee thy bosom?" is crucial and can be translated as "enlarged" or "manifested". A transformation of personality had taken place. The revelation contains a Qur'anic message. Something significant and vital did happen to Muhammad[sa]'s mind, spirit, and method of dealing with problems and situations. The Arabic *Inshirah*, translated as opened or enlarged, allows a variety of meanings. It could mean

1. full manifestation of God to a seeker, experience to which every mystic and prophet is heir, the degree of manifestation being his special desert or luck;

2. to become filled with wisdom which could be put to use in times of crisis, saving the experient mistakes, misjudgment, etc.;

3. to become instructed in relevant knowledge, knowledge of the past historical background, of the experient's role against this background and so on;

4. to become endowed with insight, the capacity to spot meaning missed by other;

5. to be ploughed, the experient's mind being the oil, and (in the present case) God being the ploughman;

6. to learn to take under assurances of an unusual kind an unusually optimistic view of thing.

These are meanings valid in Arabic idiom. If they are valid also in historical fact, they yield a valid image of the mind and personality of Muhammad[sa].

Muhammad[sa] experienced an extraordinary awareness of God and assurance as to His existence and His companionship and help. Only thus could his endurance and unfaltering faith in the face of the most difficult and dangerous situations be explained. When opposition had begun to mount, Abu Talib, his uncle, warden and elder, the only one among his relations left to protect him under the tribal system, was approached to stop the nephew from criticizing the deities worshipped by the leading Quraish. Muhammad[sa], not caring what could happen, replied at once he would sacrifice the uncle's protection rather than give up his mission.

Then in the cave Thor in which he and his life-long friend, his first loyal believer Abu Bakr[ra] (who also became his first successor) took shelter before continuing the journey to Medina, they found themselves all but captured by the blood-thirsty enemy. Abu Bakr showed anxiety on account of Muhammad[sa] but Muhammad[sa] said: 'Fear not, we are not two, God is the third among us.'

In the battle of Hunain when Muslims had been practically routed and an ignominious defeat for Muslims seemed inevitable, Muhammad[sa] rushed forward alone on horse-back, not minding the danger at all. 'Leave me alone, I am a prophet, no pretender, albeit a human, being Abdul Muttalib's son', he declared.

Towards the end of his life, encouraged by hostility on the borders and by considerable secret disloyalty, pretenders raised their heads, among them Musailma who was able to raise an army of 100,000. He wanted himself to be named Muhammad[sa]'s successor. But Muhammad[sa], not in the least minding the dangers, said, 'Not as little as a piece of straw shall I concede to a pretender like you'.

In the siege of Medina by an army of Arab confederates, vividly described in the Qur'an *(chapter 33)* itself, Muslims had all but capitulated. Only Muhammad[sa] and his close companions kept up courage until the siege was lifted by enemy panic started by an accident.

The other meanings, being filled with wisdom, being instructed in special way, being endowed with special insight, having the mind ploughed by God, being optimistic are also supported by Muhammad[sa]'s life. To illustrate every point would take us too far afield.

The passage *(vv 2-3)* goes on to the miraculous lifting of burdens which had almost broken Muhammadsa's back.

This is confirmed by early acceptance of his claim by those closely associated with him: Abu Bakr[ra] his friend, Khadija[ra] his wife, Ali[ra] his nephew, later his fourth successor Zaid[ra] his freed-slave, Waraqa bin Naufal[ra], Christian scribe and scholar a relation of Khadija's, who became impressed as soon as he heard the account of Muhammad[sa]'s first revelation. The lifting of burdens was due to the message itself which proved so welcome. With all their opposition, unbelievers, says the Qur'an (15:2), wished they were believers. The attractiveness of the message brought relief to the mind of Muhammad[sa].

Abu Bakr's recitation of Qur'an passages was so captivating, the Quraish had to ask him to

stop. Omar's conversion was dramatic and genuine. The exaltation of Muhammad[sa]'s name promised in the passage (v.4) is evidenced in the peculiar excitement created by Muhammad[sa]'s proclamation. Not all claims prove exciting. The first desideratum to a big social change is that it should become an issue, something which for the moment divides, and challenges. Muhammad[sa]'s proclamation was important. Muhammad[sa] was a person to be taken seriously.

The passage goes on to promise ease after hardship (vv 4-5). The promise is repeated twice. What could this mean in historical fact? If nothing, the passage would be without any meaning. But it is well known that Islam suffered setbacks, not only earlier in history but also subsequently. A most notable setback was the sack of Baghdad by Hulaku in 1258. Islam survived the set-back. An interesting and most curious fact of history now is the sloth and backwardness and general decadence which seem to surround Islam in modern times. Could the repeated assurance - of ease after hardship - refer to a new lease of life for Islam· This, which is a point for the future, is an interesting point, nevertheless.

The passage ends with an exhortation (vv 7-8): that success should be celebrated by renewed effort and thanksgiving. The exhortation implies the promise that effort and thanksgiving will be accepted and so on.

The splitting of Muhammad[sa]'s breast taken symbolically was a precursor of important and far-reaching results. No wonder, Muhammad[sa] was impressed by the vision. No wonder. the experience occurred more than once. It recurred, according to tradition, on the eve of at least one of his night journeys to which we now turn as the other most important mystical ingredient in Muhammad[sa]'s life.

Night journeys

The story of the night journey or journeys - transportation through air and space with scenes on the way is taken seriously by all concerned. It was taken seriously by Muhammad[sa] himself, by his critics and opponents who treated it with doubt and derision, and by his friends and followers who took it as evidence of divine approval and divine patronage of Muhammad[sa] and his message.

Was it suspected as a physical flight through air and space and was this the main issue at the time? It does not appear to be so at all. For the objections raised by enemies and the kind of welcome accorded to it by friends did not seem to relate to the physical implications but rather to its meaning for the future of Muhammad[sa], his message and mission. Opponents could not accept its moral and spiritual implications, which was exactly what friends and followers rejoiced over.

Tradition today insists that the journeys were physical and, therefore, unique miracles. Here and there rationalistic versions are proposed but still the traditional account holds generally.

What can we make of all this?

First of all, the point seems proved that the night journeys - whatever their nature - are more than one; two or even three. One of these is described cryptically in 17:1,

Glory be to Him who carried His Servant by night from the sacred mosque to the distant mosque ...

A second journey is described in chapter 53, verses 4-18, when; we have references to the Lote-tree, to the paradise near the Lote-tree, to the two bows symbolic of God and Muhammad[sa] which became one, to Muhammad[sa] seeing God face-to-face etc., etc.

The descriptions in the traditions are of two

distinct kinds, one of the two corresponding more definitely to the details of 53: 4-18.

This chapter 53, according to scholarly consensus, was revealed in the fifth year of the call (615 CE) or even earlier. This fixes the date of one night journey.

The other, the night journey of 17:1 took place, according to accepted scholarly opinion, in the eleventh or twelfth year of the call (621 CE or 622 CE) on the eve of the migration to Medina, to be exact. This fixes the date of the other night's journey.

To keep the two journeys distinct, they could be named Miraj (ascension) and Isra (night journey) respectively.

A third journey is hinted at in chapter 53 again, in v. 8 which says

'he (Muhammed) drew nigh and He (God) came down'

apparently two stages or parts of a meeting between God and Muhammad[sa].

More important than the question of number is the question of the nature of these night journeys. Were the flights through air and space literal or physical? Or, were they something else and if so, more or less what? More important than the question of the apparent nature of these flights is the question of their inner meaning. What did they portend for Islam and Muhammad[sa]? For forces, groups and movements opposed to Islam and Muhammad[sa]? For history? It seems indeed that Muhammad[sa]'s contemporaries adopted a more meaningful attitude towards the journeys than the traditionalists adopt towards them today. Everyone seemed to sense an elaboration of Muhammad[sa]'s claim, of his relationship to God, his destiny, the destiny of his faith. His opponents quite understandably felt concerned over these expanded horizons of Muhammad[sa]'s thinking (cf. 'the highest high horizon' of 53:7). Understandably his followers felt exercised over claims which might or might not come true. Some of them lost their morale and became apostates. Others stuck to their faith and accepted the divine promises waiting to come true.

In the traditional account of Isra, the night journey from Mecca to Jerusalem, Muhammad[sa] saw various things, an old woman, a man calling him by name seeking his attention, a party of men who greeted him with the greeting of peace, Muhammad[sa] returning their greeting and, at last, in the Holy House in Jerusalem, three cups filled with water, milk and wine respectively, Muhammad[sa] accepting the cup of milk, rejecting the other two. The scenes show the journey was allegorical, a vision lying between sleep and waking, parts of the vision being like parts of a dream needing to be interpreted, to be understood. They were interpreted by Gabriel as the journey advanced.

In the larger context of Muhammad[sa]'s career and the career of Islam the vision hinted at the spread of Islam to the north which was what Muhammad[sa]'s contemporaries were concerned about, and which is what made the night journey so important.

The description of Miraj, the ascension to heaven is also allegorical, hinting at developments in terms of Muhammad[sa]'s role as prophet.

How legends come to birth, how they grow and become consolidated are interesting questions. In the case of Muhammad[sa], as perhaps in all similar cases, a crucial step is taken somewhere by someone which then gets built up into a legend, thriving on a people's credulity and their will to believe. Elaboration enters to buttress the legendary account. The important question is, does a legend have a meaning?

Muhammad[sa] as prophet

Muhammad[sa]'s role as prophet is crucial. It is as prophet - as initiator and architect of religious change that he must be described and judged.

The most distinctive feature of it is that which is to be found on almost every page of the Qur'an and the Hadith, viz., Muhammad[sa] did not think he had descended from the blue, as it were, but that, like prophets before him, he had been foretold by earlier prophets.

Muslim writers quote from the texts of Abraham[as], Moses[as], Isaiah[as], Jesus[as] and so on to show that prophets constitute a divine community raised for the benefit of mankind. Prophets enjoy contact with God and communicate God's will and purpose to men. They come at times of spiritual drought bringing spiritual rain to the spiritually thirsty. Prophets have come to all peoples. The Judaic-Christian-Islamic line of prophets is the mainstream of religious history. But there are tributaries, men in other countries and cultures who have heard the voice of God and then communicated it to their contemporaries. Prophets have raised the same moral issues, the same questions. They have been accused of the same things. They all have to suffer opposition, but all eventually attain honor and respect. They are all decried as pretenders, poets, soothsayers, madmen, or ambitious men lusting after possessions or power. These criticisms eventually die down and prophets go down in history as men esteemed by all and sundry. They are all human, with human needs, human weaknesses, and limitations. But they rise above these limitations and serve as models of the good life for others. Muhammad[sa] came last in the line superseding the earlier prophets everywhere. Muhammad[sa]'s Qur'an is God's word in its final and lasting form. It had to be a protected text; protected in letter by natural safeguards which did not exist in the case of other revealed texts and protected in spirit by a continuing stream of saints and savants who in parts of the world and at intervals of time would arise and explain the Islamic Message.

Emil Brunner, quoted by MONTGOMERY WATT (1961, p. 238), seems to think that "had Muhammad[sa] been a pre-Christian prophet of Arabia, it would not be easy to exclude him from the ranks of the messengers who prepared the way for the revelation." This reveals the difficulty faced by a Christian thinker seeking to reconcile Christian belief with the story of Muhammad[sa] and Islam, as revealed by a careful narrative of the relevant facts. For the social scientist, there is no such difficulty. For them, Muhammad[sa] is to be described in terms no different from those that would be used for Moses[as], Buddha[as], or Jesus[as].

Conclusion

Much can and needs to be done to promote the study of religion through a study of the founders and originators of the great religious traditions. A most encouraging field of study is the life, career, experiences, and achievements of Muhammad[sa], a religious model not so remote from us, nor so near our own time. Questions that interest the religious person committed to one kind of belief or another are questions of precedence, of the relative merit or importance of one personality over the other. Such questions are different from questions that interest the social scientist. For the latter, the question is what terms or frames can be devised for an increasingly clear description of the unique facts that make up the lives and achievements of religious men.

Acknowledgement

My grateful thanks are due to my young friend Mir Daud Ahmad Nasir, Principal, Jamia Ahmadiyya, Rabwah, West Pakistan, for help of his great knowledge of the Islamic sources.

Summary

Psychological study of religion and/or religious personalities usually gets hold of the bizarre, the pathological, the paranormal in religious behaviour and religious experience. While a proper construction of such things may be possible and desirable, understanding of religion will not come except through a wider study of

the consequences, achievements, and general influence of religious teachers. The point becomes quite evident from a consideration of the life of the Prophet of Islam. The results, the achievements are so far-reaching compared with the isolated experiences and events to which they are usually attributed that a new approach to the study of the Prophet is obviously indicated.

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A BLESSED VISIT TO UK AND MULAQAT WITH OUR BELOVED HUZOOR[AA]

Dr Mohamed Boodhun; Newfoundland, Canada

I was honored to have the opportunity to express my admiration for the splendid inauguration of the Baitul Futuh Mosque Complex (BFMC) by writing a heartfelt letter to our beloved Huzoor Anwar[aa]. In this humble correspondence, I humbly requested an audience with his Holiness, Hazrat Mirza Masroor Ahmad[aa], Khalifatul Masih V. To my immense joy, our beloved Huzoor[aa] graciously accepted my request, setting in motion a remarkable journey that would leave an indelible mark in my heart as we embarked on a truly unforgettable visit to London, UK.

Following the conclusion of the esteemed Shura in Toronto, my wife and I eagerly boarded a flight to London on Monday, May 8, 2023. Guided by the directives of our beloved Huzoor[aa], we were blessed to spend an entire week at the esteemed Baitul Futuh Mosque Complex. This blessed arrangement not only allowed us to make considerable savings on lodging and meals but also provided us with the profound privilege of offering our daily prayers in the sacred confines of this breathtaking Mosque.

The new Baitul Futuh Mosque Complex stands as a testament to architectural magnificence on a global scale. Having had the privilege of visiting various Jama'at properties in North America, I can confidently affirm that none compare to the sheer grandeur and awe-inspiring effect of this monumental Complex. Witnessing the constant influx of visitors, arriving in groups, day after day, one cannot help but be captivated by the majesty and beauty that radiates from its sacred precincts.

During our stay, we were truly privileged to witness an international football competition, in which Ahmadiyya Muslim Youth teams from various European and North American countries participated. The presence of these spirited teams infused the mosque with vibrant energy, and we were awe-struck to witness four full rows

of worshippers during the daily Fajr prayers. Moreover, the offices within the Complex are impeccably designed and maintained, ensuring that there is never a dull moment within its sacred walls. We are deeply grateful to Allah for bestowing upon us such an extraordinary place, worthy of our praise and gratitude.

Furthermore, our journey led us to the serene city of Islamabad in Tilford, where we had the blessed opportunity to visit on two separate occasions. On May 12, we had the immense privilege of attending Jummah prayers and were overjoyed to partake in a Mulaqat (meeting) with our beloved Huzoor[aa]. Islamabad truly embodies a harmonious blend of tranquility and bustling activity, making it the perfect abode for Hazrat Khalifatul Masih[aa] to carry out his sacred responsibilities with utmost efficiency. Comparing it to the previous headquarters at Gresenhall Road in Putney, one cannot help but marvel at the astonishing transformation that Islamabad represents. With every visit, our hearts overflow with heartfelt prayers of gratitude towards Hazrat Khalifatul Masih IV[ra], whose visionary leadership and divine blessings bestowed upon the Jama'at this invaluable gem. All praise belongs to Allah alone for such remarkable blessings.

Additionally, we were granted the opportunity to visit Jamia Ahmadiyya in Haslemere, situated in close proximity to Islamabad. This monumental and serene complex, bearing a striking resemblance to a majestic ship, has undergone partial renovations. With utmost humility, I believe that further enhancements to its magnificence would elevate its splendor even higher. It is worth noting that the complex previously served as a distinguished Hotel Management Business School, further adding to its historical significance and architectural charm.

No journey to the UK would be deemed complete without a visit to the sacred Fazl Mosque in London. Despite the bustling nature of modern urban life in the city, this revered mosque remains an oasis of tranquility, preserving the serene ambiance reminiscent of bygone eras. Stepping foot within its hall is akin to embarking on a time-traveling odyssey, enveloped in the historical significance that permeates the air. It is here, amid the serenity of this spiritual abode, that one's heart finds solace, tranquility, and unadulterated contentment through the exclusive remembrance of Allah.

The Fazl Mosque, adorned with a captivating history, stands as a testament to the blessings bestowed upon it by the supplications of four Holy Khulafa of the Promised Messiah[as]. During our visit, we were granted the esteemed privilege of offering Zuhr prayers, behind Imam Ata ul Mujeeb Rashed Sahib. Following the prayers, Imam Sahib kindly extended an invitation to his office, where he graciously presented us with a book he had authored, delving into the life and contributions of Sir Chaudhry Mohammad Zafrullah Khan Sahib. Expressing my heartfelt admiration for his work, I requested his autograph upon the book that he graciously accepted.

During our conversation, I seized the opportune moment to inquire about the alignment of the London Fazl Mosque with the Qibla. In response, Imam Ata ul Mujeeb Rashed Sahib elucidated that during the era of Hazrat Khalifatul Masih IV[ra], the advent of modern navigation equipment facilitated the readjustment of the Qibla's direction. With sagacious wisdom, Hazrat Khalifatul Masih IV[ra] recommended a subtle realignment of the prayer carpets towards the blessed city of Mecca, while preserving the mosque's architectural integrity. Engrossed in the captivating narrative, we spent an hour in his office, delving into the divinely led miraculous migration of Hazrat Khalifatul Masih IV's[ra] to London, engaging in intricate discussions that left an indelible impression upon our souls. Imam Sahib is a very polite, humble and gentle person whose acts of genuine kindness

profoundly touch every heart.

Additionally, we were bestowed with the blessed opportunity to partake in the congregational Jummah prayers, led by the esteemed presence of his Holiness[aa]. Guided by the warm hospitality of a dear acquaintance, Mr Anjum Iqbal, we embarked on a journey to Islamabad and Haslemere. Arriving at our destination two hours before the commencement of the sacred gathering, we eagerly positioned ourselves in the serpentine queue, patiently awaiting the opening of the majestic doors of the Mubarak Mosque. Amid this period of anticipation, a delightful reunion unfolded, as I had the distinct pleasure of reconnecting with cherished old friends from diverse corners of the globe.

Our journey to Mubarak Mosque took a pleasantly surprizing turn following the Jummah prayers, as a familiar face approached me, instantly recognizing me from our fortuitous encounter at the Bronx Zoo in 1995. It was none other than Dr. Ali Mumtaz, a Cardio Thoracic Surgeon with whom I had lost touch for the past 28 years. This unexpected reunion infused our expedition with an indescribable sense of coincidence, adding a truly special touch to our cherished memories.

Allow me to regale you with an enchanting tale from our travel. Initially, our plan entailed offering the Jummah prayers at the esteemed Baitul Futuh Mosque, fervently hoping that our beloved Huzoor Anwar[aa] would grace the congregation with his divine presence. Subsequently, we intended to embark on a train journey from Morden South station to Sheffield, passing through the bustling city of London, with our return to Morden scheduled for Sunday, May 14th. However, an extraordinary strike disrupted our well thought of plans, leading to the unfortunate cancellation of our train to Sheffield.

Yet, in a remarkable twist of fate, this unexpected turn of events paved the way for us to attend the Jummah prayers in the blessed precincts of Islamabad, where our beloved Huzoor[aa] led the Friday prayers. Imagine if we were to follow our plans, we would be in the Baitul Futuh Mosque and would have missed this blessed opportunity to offer Jummah Prayers behind our Imam. Truly, we are profoundly grateful for this unforeseen alteration, recognizing the divine orchestration that guided our path. No doubt, all praise belongs to Allah.

Interestingly, on Friday, May 12th, the Friday sermon delivered by our beloved Huzoor Anwar[aa] revolved around the paramount concept of Shura (consultation) and its sacred etiquettes. With unwavering eloquence, his Holiness imparted a timely reminder to the delegates who had dutifully participated in their respective Shuras, illuminating the path of righteous decision-making and fostering a spirit of collective wisdom.

Throughout our stay in London, we were graced with the honour of connecting with numerous individuals, including the immediate families of those selflessly sponsored by the Ahmadiyya Muslim Jama'at Newfoundland through the G5 immigration program initiated by the Government of Canada for refugee settlement. The unwavering kindness of these remarkable souls knew no bounds, as they generously opened the doors of their hearts, ensuring that our stay was not only comfortable but profoundly meaningful. Such acts of selflessness and hospitality serve as a testament to the universal values upheld by the Ahmadiyya Muslim community and further strengthen the bonds that unite us as one global family, Alhamdolillah.

Just prior to our departure to Canada, we were blessed with the incredible opportunity to meet our beloved Imam, Hazrat Khalifatul Masih V[aa]. The experience of seeing in person the divinely chosen Khalifa has always been profoundly rewarding. The meeting for us is renewal and revitalization of our faith. The path leading to this Mulaqat demanded great effort, but the immeasurable rewards far outweighed

the exertions we undertook to finally have the privilege of meeting our beloved Huzoor[aa] face to face.

Upon our arrival in Islamabad, we dutifully underwent a COVID-19 test, and with immense gratitude, the results came back negative. Subsequently, we proceeded through the necessary security protocols before finally being granted an audience with his Holiness[aa]. Prior to the blessed meeting, we were humbly reminded of three vital instructions: to refrain from shaking hands with his Holiness to ensure that our face masks diligently covered our nose and mouth at all times, and that no photographs would be taken by default, unless expressly requested at the conclusion of the Mulaqat.

All praise belongs to Allah, the source of all blessings and guidance. As we reflect upon the culmination of our remarkable journey, it is as if our souls have been purified, refreshed, and rejuvenated through this divine experience. The profound impact of our Mulaqat with his Holiness echoes within our hearts, leaving an indelible imprint upon our very being.

May the boundless blessings of Allah continue to shower upon Khilafat Ahmadiyya, the divine institution that serves as the beacon of our faith. We humbly acknowledge that our very existence and identity find their true essence and purpose within the sacred realm of Khilafat.

All praise belongs to Allah alone, the Lord of all the worlds, whose mercy and guidance encompass all aspects of our lives.

ARTIFICIAL INTELLIGENCE (AI) A NEW ERA OF MEDICAL INNOVATION

Masood Ahmed - Na'ib Qa'id Isha'at, Majlis Ansarullah Canada

Introduction:

In today's world, digital technologies are being used for interaction. Artificial intelligence (AI) plays a vital role in making such interactions more flexible and intelligent. However, AI is an infinite domain that is already infiltrating our lives in the name of better user experience. For example, the information we find today while using search engines, social media apps, or GPS, is tailored to our choices and habits, based upon our behaviour learned artificially by these apps.

What is AI? Simply put, it is an effort to train machines and systems to use human-like skills such as learning and reasoning to solve problems and make decisions. This is achieved through machine and deep learning used by complexly written algorithms. These algorithms enable us to create artificially intelligent machines that continue to learn at their own. In simple words, Machine-Learning (ML) is a particular type of AI that teaches machines to be more intelligent and Deep-Learning or Neural Network Models refer to many levels of variables/features that predict the outcome.[1]

Artificial intelligence's significant benefits are predictions with an increased level of accuracy, improved decision-making, solving complex problems, and performing high-level computations. A few examples of current AI developments include facial detection, chatbots, self-driving cars, and manufacturing robots. Marketing, finance, and the gaming industry are just some of the areas where artificial intelligence has had an impact. In healthcare, given the direction AI is taking, it can be expected that patients will soon be able to get an initial diagnosis from a robot rather than a doctor.

AI has become a growing force in the last few years and has profoundly impacted our lives. AI is undertaking more and more tasks. I chose this topic because, in my opinion, AI will significantly impact health care in the areas of drug discovery, diagnosis, treatment, and general health care management system, while improving accuracy and efficiency.
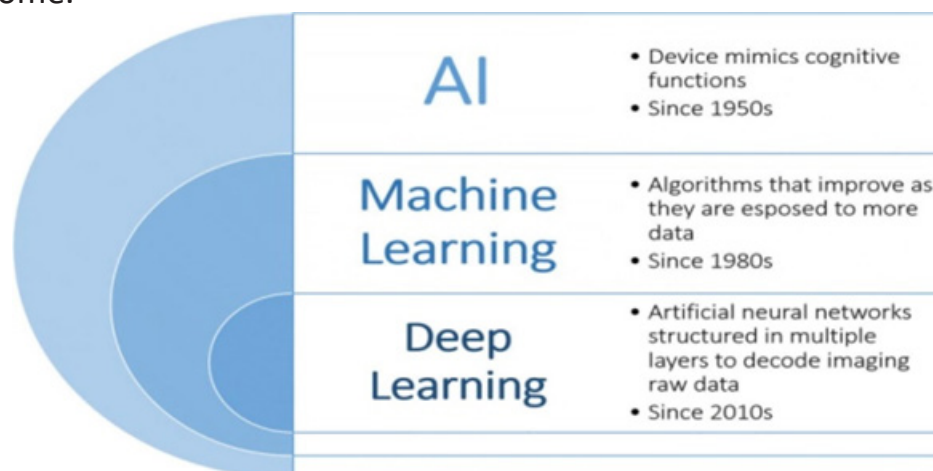
Fig. 1. Use of AI, Machine-Learning and Deep-Learning over the years[1]).

Background:

In the first half of the 20th century, science fiction familiarized the world with the concept of artificially intelligent robots. The birth of artificial intelligence conversation was denoted by Alan Turing's seminal work, "Computing Machinery and Intelligence," published in 1950, which offered a test to distinguish between a computer and human text response.[2] In 1956, it became Artificial Intelligence when John McCarthy, another computer scientist who is widely recognized as a father of AI coined the term Artificial Intelligence.

In 1961 General Motors had the first robot in an assembly line installed at its plant in Trenton. The world's first chatbot was invented in 1965, and her name was Eliza. Its sole purpose was to respond to users based on different keywords. In the early 1980s, there was a wave of commercialization of AI, and many companies invested in AI resulted in market growth for AI from millions to billions of dollars. One of the notable achievements was IBM's deep blue chess computer. It was based on brute force that tried to do what computers do best by searching through hundreds of millions of possibilities to find the best move in a matter of seconds. However, these approaches relied on manually annotated data and algorithms and lacked several features that prevented their widespread use. Also, these systems and solutions were error-prone and expensive, thus, the AI industry could not thrive in the early 1990s.

With the advent of parallel processors, faster memories, data warehousing, highly efficient programming languages and cloud computing, The AI industry started to boom again in the last decade. At present, AI is capable of handling complex algorithms and can make decisions utilizing real-time data. Google's self-driving cars, IBM's Watson, Apple's Siri, and Google's DeepMind are just a few common examples of how AI is changing the way we live today.

AI in Medical Innovation:

Artificial intelligence is a broader term that encompasses multiple technologies based on the industry where it is used. For instance, some AI technologies for healthcare can be defined and described below.
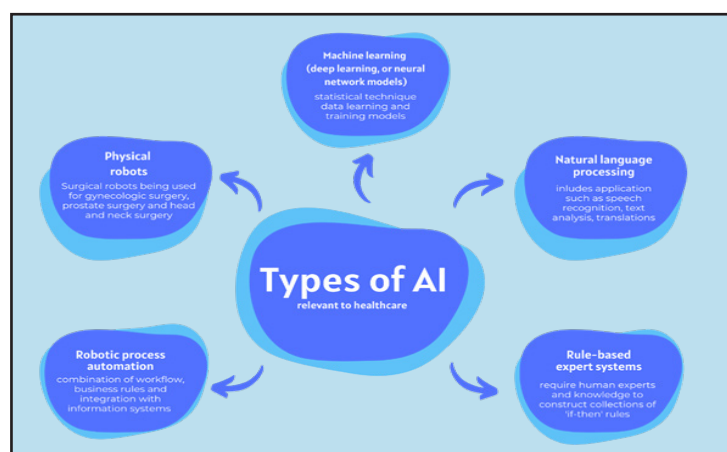
Fig. 2. Types of Artificial intelligence relevant to healthcare. (Inspired by [3]).

AI in health is essentially using new machine learning techniques and combining them with other reasoning techniques to solve some of the most pressing issues related to health care. One of the goals is to support the decision for precision medicine by tailoring treatments for individual needs through AI. In order to accomplish this, an increasing amount of data is being collected, not only related to health but also to a patient's genetic makeup, social, and environmental factors that influence their health. AI can use this data to create more specific, individualized treatment plans. With this data, AI can help health care move from one-size-fits-all medical solutions to more precise and individualized treatment plans and uniquely composed drugs.

The diagram below shows the neural network offering machine learning methods that mimic

the human brain's actions. Machine learning can decipher many neural patterns instantly using its artificially intelligent algorithms.

Another critical area of health care is medical imaging. Several research studies suggest that AI can perform as well as or better than humans at key healthcare tasks, such as diagnosing diseases.

factors such as age, sex, measured clinical data, and other factors. AI can do the same for a vast array of medical fields where you look at biopsy or radiology images and flag the suspicious ones for further review by a trained professional[6]. AI will not replace physicians, but physicians using AI will replace those that don't.

Healthcare is going through a revolution that

Fig. 3 Neural network offering machine learning methods that mimic the human brain's actions[4]).

virtualizes most medical procedures. A new generation of digital consumer applications are being created to assess personal information. In the first half of 2021 alone, for instance, the U.S. Food and Drug Administration (FDA) authorized dozens of AI-enabled devices to allow for early diagnoses of disease, streamline medical care, and personalize treatments.[7] In addition, the adoption of artificial intelligence-powered wearable health trackers is on the rise to provide warnings when something unexpected is detected. Fitbit, apple watch are a few examples of such wearable trackers. For instance, apple created a watch that monitors a person's health by collecting data like their heart rate, sleep cycle, breathing rate, blood pressure, and so on using artificial intelligence. It keeps a

Today, algorithms are already outperforming radiologists at spotting malignant tumours andzguiding researchers in how to construct cohorts for costly clinical trials.[5] In the clinical field, medical imaging is a complex and vital process to precisely diagnose multiple types of disease as it can reveal a disease even before one feels its symptoms. Ultrasound, CT scan, MRI, and X-rays are crucial diagnostic tools for identifying illnesses and are recommended to everyone at certain ages. AI, through deep learning, can perform disease detection more precisely and quickly in imagery and result in early diagnosis, saving lives and reducing treatment costs.

Predictive medicine is a field that estimates the likelihood of a disease occurring, such as a heart attack in the future, considering relevant risk

record of all these measures and monitors them continuously. The data is processed, analyzed, and predicted by machine learning in the background. Also, AI uses machine learning and deep learning algorithms to learn from the data to improve the prediction model.

Intelligent text or voice-based interfaces have emerged in recent years, and they are increasingly being utilized in the healthcare industry as well. Conversational software like chatbots and smart algorithms are emerging in healthcare. Aside from being a self-service tool, they are non-judgemental, scalable and user centred. Therefore, they can be perfect assistance in reducing the workload for medical staff. An improved patient care, prescription management, emergency assistance, and solutions to minor medical difficulties are just a few examples of how a virtual assistant could be beneficial in healthcare. Eventually, these conversational virtual agents may replace doctors as patients' first point of interaction and only see the doctor if it cannot respond to the raised issues or recommends seeing the doctor. While telehealth, mental health, and patient interaction are other uses for chatbots, the chatbot's poor usability, disclosure of personal information, and the discussion of complex health conditions have raised concerns among patients, who are somewhat at ease with straightforward tasks like scheduling appointments or refilling prescriptions.

Patient participation has been a fundamental issue in health care that separates poor health outcomes from effective ones. The more patients take an active role in their own health and treatment, the better results will be. If we were to consider the future innovations in healthcare that would be easiest to implement right now, one of those would be at-home testing that can replace expensive trips to the lab or doctor's office. For instance, pregnancy tests and prediabetes tests are revolutionary as they've improved to the point that they're simple to use and nearly always accurate. With additional tests coming to our home will mean more effective and extensive control of health care management. AI-powered self-testing kits can empower individuals to take charge of their health data and usher in a new era of proactive care.

With all the potential benefits of AI, experts believe that patients' fear and reactionary paranoia would limit access to this potentially incredible and valuable technology. AI has remarkable abilities but successfully delivering its promises depends on resolving some serious concerns and barriers such as ethical issues, privacy concerns, potential bias in automation and interoperability. In addition, medical data is susceptible and private, so regulations around data governance should be implemented into these solutions.

On the other hand, clinicians risk falling prey to automation bias If automated diagnosis becomes more accurate than human doctors. We can assume that the doctor should have some degree of control over the system, but this is difficult with no experience in statistics or computer programming. The literature also notes a risk that AI algorithms may perpetuate and amplify healthcare inequalities through biased algorithms.[8]

Furthermore, it raises the questions of value, fairness and trust. The decision regarding resolving these ethical issues should not be left up to AI developers or researchers, typically members of global tech companies or research institutions. Especially it would not be appropriate or wise to address ethical concerns regarding fairness, justice, and health equality by solely relying on the honesty of these tech companies and institutions. Another obstacle is AI algorithms themselves; they need to be explainable, fair, transparent and built so that they have a clear purpose and are accountable.

Conclusion:

Although artificial intelligence has frequently been portrayed as evil robots and evoked fear, it is to our advantage in numerous ways for most of us. AI is reshaping various industries, but health care is arguably universally crucial and relevant. AI is revolutionizing healthcare and can improve health care for millions of patients worldwide. AI can help deliver personalized care, early diagnosis, efficient drug discovery and improved access to healthcare by providing accurate decision-making tools.

As stated earlier, the healthcare industry will keep getting more complex. Perhaps the solution lies with machines powered by artificial intelligence rather than more doctors and a workforce. Therefore, it is up to administrators, researchers, developers, and vendors to come together and formulate ways to integrate AI into the healthcare system. On the other hand, to achieve fair, appropriate, and relevant artificial intelligence applications, we need to develop and implement rules and regulations that define the limits of operation and engagement.

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